

SLAVERY IN AMERICA—HER CLERGY AT THE GREAT EXHIBITION.

At a recent debate in the House of Representatives at Washington, the Hon. Joshua R. Giddings, in referring to the late Fugitive Slave Bill, said the following comparison between the American and the English slave laws:—

"Sir, I was about to make some comparisons, but perhaps they may be regarded as indecent. During the last summer, two distinguished gentlemen of the House occupied much of the public attention. One was said to have committed murder; the other to have procured the passage of this law: one was hanged for his crime; the other, for his efforts, was taken into the executive cabinet. One destroyed the life of an individual, the other contributed his efforts to the passage of a law, which would consign hundreds, perhaps thousands, to premature graves. I, sir, cannot speak for others; but, for myself, I would rather meet my final Judge with the guilt of him who has gone to his account, than of him who now sits in your cabinet!"

Language such as this, used at an early period of the Congress, would give little color to the assertion of the political press of the United States, and reiterated by the "Correspondent of the Times," that the agitation upon this fearful law is subsiding. Mr. Giddings would not have ventured to give solemn utterance to such a sentiment, had he not believed that the conscience of his country was not become totally callous; nor, without the conviction of being supported by a large amount of public opinion, while eloquently asserting that there was "a law of right, of justice, of freedom implanted in the breast of every human being," which made him look with scorn on such a law as this, would he have concluded his address by exclaiming:—"The spirit of the pilgrim fathers, which was the spirit of the American people, is still in the North. The same spirit which resisted the Stamp Act, will resist your Fugitive Slave Bill. The spirit which threw the tea into Boston harbor, will set your infamous law at defiance. The spirit which overthrew the power of the British Crown, will submit to no force that shall compel it to comply with the odious provisions of this enactment."

Calls for philanthropic measures in this kingdom are so numerous, that those who are really devoted themselves to the removal of the evils among us, may be excused if they consider the American slave as too remote, and his ills too local for him to be benefited by their aid, yet Britain has always boasted a considerable number of ardent friends of the oppressed negro—many householders, even now, day and night, are weighed down by dwelling upon his wrongs, and who, with John Wesley, look upon American slavery as the "sum of all villainies." And when was there an occasion, more urgent than the present for English sympathy and exertion in the work of emancipation?

In Scotland, the friends of the slave have been for some time up and doing; they have held meetings to give expression to their sentiments upon the Fugitive Slave Law, to spread correct information upon the cause of the continuance of slavery in the United States, and thus forward the anti-slavery cause in America. Large meetings, some of them convened by long established anti-slavery societies, in Edinburgh, Glasgow, Perth, and Dundee, have been attended by fugitive slaves, powerfully pleading for their brethren in chains. Dr. Pennington, Mr. W. Brown, as well as William and Ellen Craft (whose escape from slavery, and whose attempted re-capture have occasioned so much excitement in America) have usually been present. A considerable number of ministers of the Scottish churches have taken part in the proceedings, and while the horrors of American slavery were fully depicted and repudiated, the cause of the "Fugitive Slave Law" was exposed to indignant audiences, the tremendous fact was prominently brought into view, that the vast amount of injustice, cruelty, and crime perpetrated by the slave system of the United States was not only sanctioned, but fostered and maintained in existence by the professed Christian ministers and churches of that country.

Of this lamentable truth, those who were in the history of American slavery have always been too well aware; but the late cruel law is now giving to it a startling pre-eminence.

It is worthy of particular remark, that the conduct of the American clergy in the free States, in reference to slavery, has always been the reflection of the public opinion upon that subject; whether for right or for wrong, they have followed, but have not led the nation. As the public have felt, the clergy have spoken. In the earlier period of their republic, while the people were warm with the achievement of their own freedom, the churches strongly protested against the continuance of slavery in the Southern States. Some of the resolutions passed in the years from 1787 to 1793 by synods, conferences, and general assemblies of the Congregational, Presbyterian, and Methodist, and other slaveholders as "man-stealers," as "sinners of the first rank," as "perpetrators of the highest kind of theft," but in process of time public opinion altered; as the free States became commercially and politically interwoven with slavery and the slave power, the churches were found echoing the general feeling against the interference with the peculiar institution of the South. Indeed, but for the anti-slavery agitation, commenced by Mr. W. L. Garrison, in 1830, and led on by him amidst unparalleled obstructions from avowed enemies, and professed, but treacherous friends, the opposition to the iniquitous system of slavery; seemed likely to pass away from the sleeping conscience of the nation. In 1843, the general assembly of the Presbyterian Church, who forty years before, declared slaveholding a "sin—slaveholders as sinners," resolved, "that the assembly do not think it for the edification of the Church, for the body to take any action on the subject of slavery;" and the Rev. Dr. Cox, who was present on the occasion, "thanked God that their Vesuvius was capped for the next three years." In 1836, the general assembly of the Methodist Church, who, in 1792, had declared slaveholding a "sin—slaveholders as sinners," resolved, "that they wholly disclaimed any right, wish, or intention to interfere with the civil and political relation between master and slave, as it exists in the slaveholding States of the Union."

The Protestant Episcopal Church has not shown the inconsistency which marked the course of the other religious organizations of the United States. It never evinced any sympathy with the slave, and its boards of not having been disturbed by the anti-slavery agitation. Several of their Churches are under colored ministers, of great talent and unquestioned integrity; but the Episcopal Convention has steadily refused to admit them into its body.

Though the efforts of the American government to extend and perpetuate slavery by the addition of 75,000 square miles of territory, from the free territory lately conquered from Mexico, and by passing the Fugitive Slave Law, have increased the anti-slavery agitation, and have compelled many conscientious members of the different religious organizations to join the ranks of the Abolitionists, the Churches themselves, with trifling exceptions, have evinced little sympathy for the slave. On the contrary, they seem more zealous than ever to follow public opinion in supporting slavery, upon the plea that, if it is interfered with, the continuance of the Union will be endangered.

At the recent meetings in Scotland, (one only of which is noticed by the London Anti-Slavery Reporter)—that for the comparatively trifling object of petitioning for the repeal of the treaty with Spain and Brazil—the evil influences of the so-called Christianity of America upon the endeavors to abolish slavery were shown by many unquestionable examples.

The Rev. Dr. Pennington, in the presence of Dr. Candlish and many other ministers, quoted the declaration of the Rev. Dr. Parker, of Philadelphia, in recent thanksgiving sermon:—"That there were no evils in slavery but such as were inseparable from any other relation in civil and social life."

un-Christian enactments of this bill, the anti-slavery papers, at the present moment, abound. Human beings are sold without any attempt at disguise, by the ecclesiastical bodies of the United States, and support theological seminaries and places of worship, and declared, that the marriage tie between slaves is not binding. This atrocious decision has evidently no other object than to facilitate their separation by sale.

The Rev. Dr. Smythe, of Charleston, South Carolina, himself a slaveholder, and a native of Belfast, Ireland, when performing the marriage ceremony between slaves, uniformly omits the passage, "whom God has joined together, let no man put asunder," and he, consistently, enough, was a great opponent of the proposal to exclude slaveholders from the great "Evangelical Alliance" in 1846. In view of such encouragements to the continuance of slavery, and such opposition to the labors of the Anti-Slavery party by the churches, it is not wonderful that the Abolitionists should denounce as unworthy the Christian name, those religious bodies which bring their influence to bear against the freedom of the slaves. And though, in consequence of thus protesting against the conduct of the clergy, they are stigmatized by the latter as wishing to destroy the church, and propagate the errors of the Anti-Slavery party in the United States and in this country, well know that it is the pro-slavery religion of America that is held up to contempt, and not the doctrine of Christianity.

In further evidence of the power of the church in maintaining American slavery, the following table, published by the Rev. W. G. Keppart, of the American Missionary Association, is quoted:—

	Slaves.
The Methodist hold	219,563
Presbyterians (old and new school)	77,000
Baptists	125,000
Campbellites	101,000
Episcopalians	88,000
Other Denominations	50,000
Total owned by ministers of Gospel and members of Protestant Churches	680,563

Valuing each slave at an average of 400 dollars, or \$60, here is a capital of \$228,540,000. Invested by a Christian people in the bodies and souls of men. On the ground of this fearful statement, the Edinburgh Emancipation Society, in its last annual report—

"Would warn the Christians of Great Britain, in view of a meeting of the Evangelical Alliance in 1851, to watch closely their footsteps, lest in their efforts to promote Christian union, they do injury to the cause of true Christianity, by joining hands with those who set in defiance of the whole spirit and tenor of the Gospel."

And such an admonition is wisely given. Lamentable, indeed, for the cause of the friendless slave, was the influence of this atrocious law, from which the Christian people in the bodies and souls of men. On the ground of this fearful statement, the Edinburgh Emancipation Society, in its last annual report—

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Independently, however, of any effect upon the Evangelical Alliance, many a thoughtful mind contemplates with deep anxiety the unfavorable moral influence upon the anti-slavery sentiments of Great Britain, which is likely to be exerted by the presence of a large number of slaveholding, and pro-slavery ministers and laity, spreading themselves through the country on the occasion of the Great Exhibition. It is no light matter for men in high estimation for learning and piety in America, but whose lives are polluted with the guilt of slaveholding; men who, renowned for their defence of the Constitution, and the rights of the Union, will now forward to sanction a system which almost necessitates the commission of the most heinous sins that can disgrace humanity, to come into social contact with the inhabitants of this land. We shall, ere long, be visited by ministers of the gospel, 'who, in the powerful language of Frederick Douglass—'wielding the blood-clotted scourge during the week, will tell the pulpit on Sunday, and claim to be disciples of the meek and lowly Jesus.' There—says this eloquent orator, referring in a recent lecture to the Southern States—

"The man who robs me of my earnings at the end of each week, meets me as a class-leader on Sunday morning, to show me the way to life and salvation. He who sells my sister for the basest purposes, stands before me as a minister of the Gospel, and he who preaches the religious duty of pursuing the Bible, denies me the right to read the name of the God that made me. The warm defender of the sacredness of the family relation, is the same who scatters whole families, sundering husbands and wives, parents and children, and sends them, leaving the hut vacant, and the hearth desolate."

If it be considered necessary for the health and personal security of the visitors at the approaching exhibition, that extensive sanitary measures and a large protective force be called into operation, a spiritual police is not the less needed to prevent the spread of a moral pestilence through our land. And in a few directions will its efforts be more desirable than in watching against the insidious misrepresentations of the pro-slavery ministers. Nor will those who openly defend slavery be our most formidable invaders. There is another more dangerous class—ministers from the Free States, professing hostility to slavery, but in reality sanctioning it under various pretexts. They are, however, easily recognised by the experienced friend of the slave, for they betray certain unmistakable characters. When an annual conference of the ministers of the Free Church resolved, "that they wholly disclaimed any right, wish, or intention to interfere with the civil and political relation between master and slave, as it exists in the slaveholding States of the Union," the Protestant Episcopal Church has not shown the inconsistency which marked the course of the other religious organizations of the United States. It never evinced any sympathy with the slave, and its boards of not having been disturbed by the anti-slavery agitation. Several of their Churches are under colored ministers, of great talent and unquestioned integrity; but the Episcopal Convention has steadily refused to admit them into its body.

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The Rev. Gardiner Spring, a popular and fashionable Presbyterian minister of New York, and well known in this country by his religious writings, lately proclaimed from the pulpit that "God for the last 2000 years had fixed his brand upon the negro; that he would not fight against God; and that if by one prayer he could liberate every slave in the world, he would not dare to offer it." The Rev. Moses Stuart, D. D., late Professor at the Theological Seminary at Andover, and the most eminent Biblical scholar in the United States, printed a pamphlet, during the discussion of the Fugitive Slave Bill, justifying slavery from the Bible, and passing the highest praise upon Mr. Webster. The Rev. Orville Dewey, D. D., a very eminent Unitarian minister, late of New York, has just declared at a public lecture, while vindicating the obnoxious law, that "he would rather send his own mother into slavery, and go himself, than see the Union between the free and slaveholding States dissolved." With such clerical endorsements of the

slavery, and its increase is so rapid, that it is estimated that it will amount to one hundred and fifty millions in another century. The United States are the asylum of the poor and the oppressed of other lands; and apart from the mere consideration of sympathy with the colored race, it is not of infinite importance to the whole world, that such a country should aim, in the might of Christian truth and impartial liberty, to purify herself from the foul and disgraceful pollution of slavery?

The Liberator.

No Union with Slaveholders!

BOSTON, MARCH 14, 1851.

MR. ALLEN AND MR. WEBSTER.

No public man of our day has more reason to pray to be delivered out of the hands of his friends, than Mr. Webster. The way in which they have bungled his defence against Mr. Allen's charges would have lost any Old Bailey practitioner his business. It is creditable to the many eminent lawyers who count themselves among his friends, that they had not taken his case out of the hands of his partisans in Congress and at home. Where were Mr. Choate and Mr. B. R. Curtis, to say nothing of the Little Expounder, when men undertook his defence who admit the facts, while they deny the technical accuracy of the indictment? There is a wide difference between a technical and an honorable acquittal. The former seems to be all that his counsel think necessary, if any other be possible.

It is a serious charge to be made against the Head of a Government, that he has received money, other than his lawful stipend, for the performance of his duties. This charge Mr. Allen made, as it was his duty to do, having reasonable ground of belief, as he doubtless had. The allegation was made in a very mild and dispassionate manner, much as a prosecuting officer might open a criminal trial, or a judge charge a jury in a particularly bad case. The allegation was, that Mr. Webster required, as a condition precedent to his acceptance of the Department of State, that funds should be raised to make it worth his while; and that, in consequence of this, New York was doomed for \$25,000, and Boston for an equal amount, of which the first was paid, but the last left short. Mr. Ashmun and the Whig papers roared with indignation at this accusation. They pronounced it an "unqualified falsehood;" but it soon appeared that this was a plea equivalent to the general issue, or not guilty of the offence as described in the indictment.

The fact that a sum of money was raised for Mr. Webster to enable him to take the office, is not now denied. The Courier and the Advertiser have admitted the fact, but represented the transaction as one proper in itself, and honorable to both parties. Mr. Webster not being able to live on the salary thought sufficient for the support, by the law, of a Cabinet minister, and which has sufficed for his predecessors, it was very proper in him to ask for his friends to grant him pecuniary assistance. Of course, nothing was expected of him in return. It was a pure, free-will offering of party devotees to a political idol, merely as a vent for their superfluous love and admiration of him; a sort of safety-valve to keep them from explosion. Had he gone dead against a modification of the Tariff, they would have been perfectly satisfied. They asked nothing at his hands.

All they wanted was to have the disinterested pleasure of knowing that Mr. Webster had the fat to eat, and the sweet to drink, and the leaves and fishes to distribute. Now this may be all true. But it is a matter of inference and deduction from the statement of facts put into the case. All that is necessary to substantiate Mr. Allen's charge, is the admission that money was raised and paid to Mr. Webster as an inducement to take office. He, and we, and all men, have as good a right to judge of the motives of the parties concerned as the Advertiser or Courier. We think, however, that they did not understand their game. They should have flatly denied the charge, in the gross and in the details; for it is hardly conceivable that the business could have been so clumsily managed as that proof of its particulars could be had. But as it stands, it has an odd effect to hear the Whig papers blurt with indignation against Mr. Allen for his outrageous and indecent exposure of a transaction which was highly honorable to Mr. Webster and the sufferers who bled in his behalf!

We have said that all the people of the Nation have a perfect right to pass upon this state of facts, and to pronounce their verdict upon it. Men look only upon the outward appearance, and not upon the heart, and can only infer motives from acts. Mr. Webster may never have been moved to open his mouth in Court by the retainer and the arguing fee of his clients, but merely by an abstract love of pure justice and absolute right. His friends have a right to maintain that this is the case, and all are free to believe it that please. The fact of the retainer and fee of the *Amurru* is the common point of departure, from which different minds may arrive at such conclusions as they can. So in this case. A particular scheme of public policy is intimately connected with the personal interests of a large body of wealthy men. A desperate game has been playing for months for this stake, to secure which, the rights and liberties of the North have been flung away like counters. This position has the highest office, under the Presidency, offered to him, the influence of which would naturally be of great weight in the decision of this political question. He demands money as a condition of assuming it. Was any of it contributed by the enemies of the Tariff? Every man will judge for himself whether this gift or loan, savored of corruption or not.

The friends of Mr. Webster are indignant at Mr. Allen for the impertinence of his interposition in this matter. We hold that he performed a high and necessary duty. Mr. Webster himself has told us that "it is easy to perform an agreeable duty." Mr. Allen deserves the credit of having done one that is disagreeable, and that with no more "alacrity" than was absolutely necessary. All the people of the United States suppose that their public servants do their work for the wages they have stipulated to give. If a minority of their number pay them a much larger sum, have they not a right to know it? It seems to us that it is vital to their interests to know whether or not public officials are paid for their services out of any treasury but their own. And the man who brings the facts to light deserves their thanks, however he may be cursed by the culprit and his accomplices. Mr. Webster has occupied a position very discreditable to his permanent fame ever since he entered public life. He has been believed to be the paid agent of class interests, from the beginning—first, of the merchants; secondly, of the manufacturers; and, now, of the slaveholders and the Northern men who wish for slaveholding help for their private purposes. The men who have paid for Mr. Webster, and he who has received the consideration, may regard it as a fair business transaction. But whether the people at large, who have been bought and sold, with out participating in the present or prospective profits of the bargain, will do so too, is for them to determine. But they will be fools, and blind, indeed, if they do not thank Mr. Allen for the facilities he has afforded them of making up their minds.

The clamors of Mr. Webster are so largely his political opponents, and of which Mr. Webster is now the incarnation, may drown for a time the voice of justice and common sense as to this matter. But the decision will be made at last, and it will be one of unqualified condemnation and contempt. Mr. Web-

ster's attitude before the world, his own friends being witnesses, is deeply disgraceful. A public man should be "domestically major," beyond the shadow of a doubt as to his official integrity. How different from the course of Mr. Webster was that of the younger Pitt, when he refused to accept a hundred thousand pounds from the merchants of London, poor and embarrassed as he was, because he would not lay himself under pecuniary obligations to any one class of his fellow-subjects! How different that of Mr. Clay, who refused a similar offer from merchants of New York, when it was understood that his circumstances made his acceptance of the Department of State under Mr. Adams an imprudent measure! Though deeply affected by the offer, he declined it, on the ground that he could not consent, as a public man, to stand in such a relation to any portion of his fellow-citizens. Wicked as Mr. Clay's public life has been in the matter of slavery, and heavy as will be the account he will have to settle with posterity for the crimes he has helped largely to entail upon them, he must be allowed the credit of having maintained his own personal self-respect, and understood what was due to his own public character. In this respect, as in all others, (except forensic skill,) the Southern Slaveholder is entitled to take precedence of the Northern Sycophant.—a.

Here is the official action of the citizens of Marshfield, (the residence of Daniel Webster,) in town meeting assembled, in regard to the atrocious Fugitive Slave Law. Let the Satanic Secretary of State, at Washington, be admonished by it!

MARSHFIELD RESOLUTIONS IN REGARD TO THE FUGITIVE LAW.

Whereas, the government of the United States is professedly based upon the great truth, that all men are free and equal, and have an inalienable right to liberty; and whereas, its Constitution was ordained "for the purpose of establishing justice, insuring domestic tranquility, providing for the common defence, promoting the general welfare, and securing the blessing of liberty to the people; and whereas, the late 'Fugitive Slave Act' is not in accordance with this purpose, but is contrary to some of the express provisions of that instrument—among others, that which declares that 'no bill of attainder or ex post facto law shall be passed,' that which declares that no man shall be deprived of life or liberty without due process of law, and that men who are charged with crime, or whose interests are at stake in suits at common law involving a sum equal to twenty dollars, shall be entitled to a trial by jury; and whereas, this act is utterly repugnant to our moral sense, a disgrace to the civilization of the age, and clearly at variance with the whole spirit of the Christian faith; therefore,

Resolved, That until we are prepared to repudiate the principles of the Declaration of Independence, and abjure all the principles of justice and humanity, of truth and duty, we can render no voluntary obedience to this act.

Resolved, That while we love and defend the Union that secures the object for which this was said to be established, we are not to be deterred by any threats of disunion, or by any fear of evils, immediate or remote, present or future, from using all just and lawful means to aid and assist those who have the manliness and courage to escape from their prison-house of bondage.

Resolved, That while we desire liberty for ourselves—while we retain one spark of that spirit which led the Pilgrims across the ocean—while we have the least conception of those sublime precepts of the Gospel which command us to 'love our neighbor, to do unto others as we would have them do unto us, to feed the hungry, clothe the naked, and relieve the suffering, the poor and the outcast,' while we recognize the obligations of charity and love and good will, our houses shall be open to welcome the hunted fugitive as he pauses at our doors in his flight from the national bloodhounds who are baying on his track.

Resolved, That we commend to every fugitive from slavery the glorious sentiment of Patrick Henry, 'Give me liberty, or give me death!' Seizing upon this idea, let him use all the means that God will justify to protect his freedom; and if he shall perish in the struggle for his birth-right, as his last sigh mingle with the common air, and goes out over the world, and up to Heaven, a swift vengeance against the Nation which so foully murders him, let him breathe in it to the wind that murmurs by him, and bequest as an inspiring influence to the panting fugitive he leaves behind him, 'Give me liberty, or give me death!'

At the annual meeting of the inhabitants of the town of Marshfield, held on Monday, March 23, 1851:

Voted, That the foregoing preamble and resolutions be adopted. Yeas, 120; Nays, 34.

Voted, That the Town Clerk enter said preamble and resolutions on the Records of the town, and cause an attested copy of the same to be printed.

A true copy of the preamble and resolutions, and also of the votes.

Attest, LUTHER HATCH, Town Clerk.

MEETING AT FELTONVILLE.

On Monday last, a meeting was held during the day and evening at Cox's Hall in Feltonville. Chas. Brigham was called to the chair, and Philip A. Randall was appointed Secretary. The following resolutions were presented, and discussed by Lewis Ford and Parker Pillsbury:—

Resolved, That since slave-hunting and slaveholding have come to be by far the most important objects this government has in view, no allegiance can be owed to it longer; and it becomes our duty to seek to abolish it by all the moral and peaceful instrumentalities within our reach.

Whereas, it seems now to be acknowledged, by the President, by Congress, by the pulpit, and by the people, every where, that the Union is safe, and can be safe, no longer than we love ourselves to the bloodhound business of catching fugitive slaves; therefore,

Resolved, That such a Union, so existing, and so continued, is a compact the most infernal which desperation or depravity ever brought forth; a conspiracy against liberty and justice, on which the withering curse of Heaven should ever burn, and which all good men will ever execrate, as they would a league with devils to subvert the government of the universe.

Resolved, That all voters under the government of the United States, no matter what the name of their party, do and must pledge themselves to their slaveholding allies and to one another—

That the interpretation of the Constitution and laws shall be with the Judges of the Supreme Court; That the constitutional majority shall in all cases bear rule;

That they will sanction the right of man to hold property in man, by allowing slaveholders a representation in Congress in proportion to the number of their slaves;

That in case of insurrection among the slaves, they will defend the oppressor against the oppressed, the robber and ravisher against their victims;

That they will never exert their political power to abolish slavery in the States;

That they will hold all the slaves responsible to their government, while they deny them all protection in their rights and persons;

That they will regard as crimes worthy of death in slaves, what in their masters they would applaud as the highest virtues;

That they will sanction and help execute every slave law in every slave State; and, finally,

That there is not, and shall not be, one spot of free soil under their jurisdiction, on which the slave can stand, secure from the claim of the master.

4. Resolved, That the American pulpit, as at present represented by Professor Stuart, Wm. M. Rogers, Dr. Taylor, Dr. Sharp and Dr. Dewey, or any who extend to them the hand of clerical or Christian fellowship, has become a terrible engine of oppression and wickedness, and a school of the most daring and dangerous atheism; and should be detested and shunned as a rebel and enemy against God, and the most fatal foe to the present peace and final well-being of man.

After a very searching discussion upon the resolutions, they were passed unanimously.

Yours in haste, PARKER PILLSBURY.

Our readers will be gratified by the addition to our stock of Biblical literature contained in the following recently recovered chapter of the Book of Daniel. It was first sent by the learned pundit, to whose researches the world is indebted for it, to the Tribune. But we are happy to present our readers with a new edition, revised and corrected by the discoverer, with some amendments and additions, suggested by a more careful study of the original Hebrew Manuscript.

ANOTHER CHAPTER IN THE BOOK OF DANIEL.

The Story of Shadrach, and how he was delivered out of the hands of the Kidnappers.

1. Now it came to pass in the latter days that Daniel was King over all the children of Jonathan, which had waxed many and fat in the land. And by reasons which the prophet detaileth not, Daniel's head was turned, and he went after strange gods, and his strength was turned into foolishness; for the strange gods, which be no gods, had turned away his heart from serving the Lord, persuading him that there was no Higher Law, but great men might do what seemeth them best.

2. At that time there were many of the sons of men whom the Southerners had stolen, and made slaves of them, hurting their feet with fetters, and setting them to sore bondage. Yea, there were three thousand thousand thereof.

3. Divers of them had escaped from the hands of the oppressor, even as the children of Israel had fled out of the land of bondage; and they went unto the Northerners, who revered the word of the Lord and hid the outcast, letting him dwell where it liked him best, and eat his morsel in peace and quietness.

4. But this escaping of the Fugitives was a sore thing unto the Southerners, for with them such as fell to the sword, and were slain, and the Lord God is esteemed only as a dumb idol. It grieved also the heart of Daniel.

5. And he said, reasoning with himself, but not aught, Go to now; I will get to myself great honor by betraying the outcast into the hands of such as seek his life; yea, I will cause the eyes of the people to fall; then I shall get me much silver and gold; yea, and Texas scrip also in great store. And the strange women said unto him, Do so, oh Daniel, and the wages of iniquity shall be sweet unto thy soul; for there is no justice but the King's pleasure, and no God greater than Daniel. And the word of the strange women pleased the King exceedingly.

6. So he called together the magicians, and the astrologers, and the soothsayers, and the sorcerers, and the dough-faces from the North in great numbers, and the Southerners who had taken the Ark of the Constitution out of the hands of the Lord's people, and everything that loveth and maketh a lie.—And they gathered together in the great city of Jonathan, whither the tribes go up to the great Sanhedrim.

7. Then they made a decree, and sent it forth unto all the tribes, unto the Governors, and the Princes, and the Judges, and the Marshals, and the Deputies, and the Bailiffs, and the Understrappers, saying:

8. O, ye children of Jonathan! ye shall assuredly catch every poor man that ye will, and deliver him up to such as shall claim, and he shall be their slave. Ye shall make haste to do so. Let all people obey the decree, as they love money and fear the King.—And any one that speaketh against the decree shall be deemed as one that leaveth war against the people. Let him die the death.

9. Moreover Daniel appointed him Inquisitors, and a Satrap in every tribe, to execute the decree, to be wary the wanderers, to sell the needy for a pair of shoes, and to cast down such of the Lord's people as were ready to perish.

10. Then Daniel was glad and rejoiced, and comforted himself greatly, saying: Now is the winter of our discontent made glorious summer. The strange women also made their hearts merry, and all the hosts of the ungodly, saying:—Where is now their God?

11. So the decree was sealed with the seal of Jonathan, and sent out into all the land from sea to sea, and the sons of Belial rejoiced, and their foolish heart was darkened. But the sons of the godly lifted up their voices and wept, as was said by them of old time. When the wicked rule, the people mourn.

12. Yea, Rachel mourned for her children, and would not be comforted, for Daniel's eye had no compassion on the babes of the poor, longing to dash the little ones to pieces.

13. Then might you have seen a sore sight, for men betook themselves to the mountains; they fled in the darkness to dwell as strangers in a strange land, needy and destitute. And their flight was in the winter. But Daniel and the strange women cared for none of these things, but waxed prouder, as did also the dough-faces.

14. Now, there is a great city of the Northerners, which lieth to the eastward on the sea shore, as thou goest down to the old country, and it is called Boston. The same is a great city and rich, and one mighty pleasant to dwell in, if thou have silver and gold enough, and also much brass, and keep the traditions of the Elders after the fashion of the townsfolk; this it went hard with the godly therein.

15. This city was also called the Athens of Jonathan; peradventure, because, like the Athens of the Greeks, it was given to idolatry. Some of the merchants thereof be called Princes, because they trusted in uncertain riches, and sought Lordship over other men, even their betters, as did also the Princes of the Gentiles.

16. In that city there were exceeding much people; yea, nine hundred and four score and seven men grown, who knew not the right from the wrong, but called Good, Evil, and Evil they called Good. Likewise there was much cattle, and ships, and shops, and household stuff, and fine twined linen, which no man can measure, and also much strong drink.

17. And in that city, there was a street called Milk—peradventure, because it is the dwelling place of so many of the babes and sucklings of commerce. And also another called State, wherein be the priests' offices, and the temples of their chief gods.

18. For in that city they did worship many strange gods, whereof the chief was called Money, an idol whose head was of fine gold, the belly of silver, and legs of copper; but second thereto was another notable idol, called Cotton.

19. Unto this latter they did sacrifice, and built him high places and factories, by the brooks that run among the hills, and bowed down and worshipped him, saying, Cotton, help us! Cotton, help us! Yea, they made their children pass through the mill unto Cotton, and he was to many of them as a Conscience.

20. Now, when the decree came to Boston, divers of the merchants, and of the money-changers not a few, and also of the babes and sucklings, in and about the streets called Milk and State, rejoiced thereat with the men of Belial who worshipped Cotton.

21. For they said, We shall now be savory unto the Southerners and they will lay a tax (called in their tongue a Tariff) upon the people for the worship-

pers of Cotton, and the people will sacrifice unto our net and our drag, and like the sons of Eli, we shall share in the sacrifice.

22. Then they held a meeting, and cried out, Great is Cotton of the Bostonians; there is no God but Money; no Lord but Cotton; no King but Daniel; nothing better than Riches; and no Justice, but the laws of Daniel. Then said they, we are a great people.

ANTI-SLAVERY CONVENTION AT WEST WINFIELD, N. Y.

HEMLOCK CO. N. Y.,
Feb. 26th, 1851.

DEAR MR. GARRISON:

We arrived here from Little Falls on Monday evening. Our good friend L. G. Thomas met us at Hemlock with a carriage, and we started at noon for Winfield. The road for several miles lay between a range of high hills, and though it rained hard a good portion of the day, and the travelling was very bad, yet, looking upon the picturesque scenery through the windows, we were passing, made our journey less tedious, and the boundless fund of anecdote of the "English Agitation" kept us in a very cheerful mood, until, at nightfall, we reached the hospitable dwelling of Mr. Thomas, where we found his lady ready to receive us.

On Tuesday morning, the Convention assembled at the Baptist Church, which was well filled at the commencement, and before the forenoon session was over, the people from the neighboring towns came in, and the house was crowded.

The meeting was called to order by Mr. Garwell, a temporary organization made, and a business committee chosen. The committee reported the following persons, who were appointed permanent officers of the Convention:

George Thomas, Esq., President; John Garwell, Joseph Hurd, Otis Simmons and Curtis Rider, Vice Presidents; J. Babby and Dr. B. W. Franklin, Secretaries.

Mr. Putnam then informed the Convention that Mr. Garrison had been prevented by illness from coming, read an article dictated by Mr. Garrison from his sickbed, and spoke of the state of things in Boston, and of the crisis now approaching, when the strength of Freedom and the power of Slavery is to be tested. The disappointment occasioned by the absence of Mr. Garrison was very great. Though the people of this region have not seen him, yet they know him well through the columns of the Liberator, and they long to take him by the hand. The meeting adjourned for an hour.

The afternoon session was opened with prayer by Elder Jones. Mr. Foster from the business committee offered the following resolution:

Resolved, That in a Republic, the only law known to the people is the general sentiment of the masses, and hence the true work of abolitionists is to remove public sentiment, and not to build up political parties or sectarian churches.

This resolution was discussed by Mr. and Mrs. Foster, Mr. Putnam, Mr. Ritchie and others. In the course of the remarks of Mr. Foster, he gave some facts in relation to the conduct and the pro-slavery character of Judge McLean of Ohio, who came so near at one time being the Free Soil candidate for the Presidency. While Mr. Foster was speaking, Mr. Thompson came in, and was received with hearty applause. Mr. Foster closed her remarks by introducing him to the audience.

Mr. Thompson began by saying that "he did not like to interrupt Mr. F. That it was presumption in any man to attempt to argue this question of slavery with more power and ability than that lady and her distinguished husband had long done. He did not expect to add to what they had said, but perhaps the curiosity to see and hear the Englishman had better be gratified, and after that he would gladly be a listener to the words of Mr. and Mrs. Foster."

After some preliminary remarks, Mr. Thompson said, "I twitted a friend just now about his freedom as an American citizen. I told him that he could not travel in his own country with safety to his person and his life, because he hates slavery. I told him that he was a bondslave unknown to the despotism of the old world. For in Russia and in Austria, a peaceable citizen may travel within the dominion of his monarch unmolested; but in Republican America, not a man of you, the purest and best, dare visit a Southern State or city, until he has first denied his manhood and the God who made him. Yet you boast yourselves the freest nation on earth, and scoff at the kings and potentates of Europe! I see daily here at the North the most abject slaves the earth bears up; men who have been dehumanized themselves, men who will not hesitate to perpetrate any act of infamy to secure the favor and approbation of the Southern slaveholder. At their bidding, millions of acres of free soil have been given up to slavery. At their bidding, war have been waged, by the side of which the wars of Europe were white like wool; for those who wage these wars for slavery, are themselves the loudest in their denunciations of all tyranny, and a people upon whom God has showered more blessings than upon any people of the earth. Your land is a glorious land, rich in everything valuable to man, the soil capable of bearing all that is wanted for sustaining a mighty people. All of beauty and of luxury that heart can wish, is to be found in your vast forests, your glorious rivers, and your broad prairies. But one dark spot is on your land, one foul curse is here, which, if you continue to cherish it, will sink your nation to the lowest depth of degradation."

Why have I come here? Why, simply because I chose to come. I had business here. I have business everywhere where Humanity is trodden down. You have cut off the slave from the sympathy of the American people. Your statesmen, your political parties, your priesthood and your churches have abandoned him to his dark fate; and that statesman, and that God-forsaken priest, who can invent yet another more cruel and inhuman scheme of tyranny than the last, is the man who has the best prospect of political or ecclesiastical preferment. You have thrown the slave upon the sympathy of the world! The most degraded and oppressed of the rest of the earth commiserate him—the Russian serf and the English beggarly hind. You have denied him all the rights of manhood. You have made it an offence punishable with death to learn him to read. You have torn him from the Bible, and in doing this have said, let his soul perish! let him be utterly damned! The people listened, as they always do, with astonishment and delight to Mr. Thompson, and with hearts full of love of truth and freedom, they adjourned the meeting for an hour, with the assurance that he would address them again in the evening.

At the commencement of the evening session, Mr. and Mrs. Foster spoke again, and then Mr. Thompson rose and offered the following resolution:

Resolved, That this convention cannot contemplate the various efforts recently made to revive and intensify the scheme for deporting the free people of color of the United States to the shores of Africa, without seeing in them a proof of a combination of the friends of slavery with the government of this country, for the purpose of pursuing a systematic course of persecution, directed against the happiness, the liberties and the rights of the already most injured class of the children of this soil; and this Convention, therefore, pledges itself to the work of demanding for all Americans, and chiefly for those who are entitled to poor wrongs, to the right of un molested residence on these shores, free from the pursuit of the slave-catcher on the one hand, and the Agent of the American Colonization Society on the other.

Mr. Thompson remarked that "his surprise was great that after the Colonization scheme had been put to sleep for years as a venerable humbug, it should be revived again. Yet Mr. Clay, in the Senate of the United States, had revived the Colonization scheme, and had proposed to take the people's money to build war steamers to ply constantly between this country and Africa, for the purpose of expatriating the free colored citizens of this country." Mr. Thompson then made a thorough analysis of Clay's argument, and to the great mirth of the audience, showed its inconsistency. "The free negro," said he, "according to Mr. Clay's account, is a most debased creature, degraded to the lowest point, and utterly unfit to enjoy the

rights and immunities of citizenship; yet, wonderful to behold, no sooner does he become an object of Colonization sympathy than he becomes all that is virtuous and exalted in human nature!—the very man to go to benighted Africa to civilize the nations and convert them to Christianity! You have here, I believe, a creature called a 'woodchuck.' Well, Mr. Clay reminds me of a negro, who once caught one of these animals, and was very much delighted with his prize. He carried the creature fondly, and said so him, 'You be very nice; you good boiled, you good roasted, you good stewed. I like you very much; your fur is so soft and —' but, at this moment, the animal gave a spring from his arms, and was gone. 'Ah, get along with you,' said the negro, 'you be a nasty wretch, no good for anything; you isn't fit to eat at all. I've glad I hav'nt got you; I hate you, massa woodchuck, with all my heart!' So with Mr. Clay and the Colonizationists; the negro race are detestable here, but if they will consent to expatriation, to be driven out of their native land by a wicked and God-defying prejudice, and will go to breathe the miasma of the wilds of Africa, and die prematurely, they are the best of men, saints of the first water."

Mr. Clay calculates that the free white laborers of this country will not be reduced so low as to make slave labor valueless under two hundred years from this time; so, of course, the colonization of the free negroes upon the shores of Africa will not cease for that length of time. Now, if anybody is foolish enough to think that Colonization is a remedy for slavery, let him just reckon up the number of slaves which, at the present ratio of increase, will then exist in this country, and he will find it to be only the little number of seven hundred and sixty-eight millions! How many vessels will be required to transport these to Africa? But this scheme was never intended as a means of abolishing slavery; and at the meeting at Washington over which Mr. Clay presided, one man at least had the honesty to avow it; it has often been avowed before. The real object of Mr. Clay and his co-conspirators is to distract public attention from the abolition movement, to dig another channel, in hope of draining off the tide of humanity which is fast flooding the land; but it will be of no avail—it is too late in the day for this nonsense—the question of slavery is to be met, and its merits tested by the people; and the attempt of the ministers and statesmen of the land to hoodwink them will be abortive.

But they say to the negroes, "Go home to your own country, where you can be free and happy." Go home to their own country! Where is a man's native land, if it be not the country in which he was born? If the vast majority, say, almost the entire slave population of the South are not American born, I beg to know if there are any Americans in this land? "Go home to your own country," says the white to the colored man—"Go home to your own country," says the emigrant who landed a day or two since, to the colored native-born citizen. I trust they will stop here at least till they get their pay for their labor; and time would not be long enough, nor would California furnish gold enough to half pay them for their yet unpaid toil. "Go home to your own country." Yes, go home—all go home, and let the Mohawks and Narragansetts come back to their hunting-grounds, and a better race live here, who, having liberty for themselves, will not put their heel upon the neck of their brother. The country belongs to the red man first, to the black man next by toil unpaid, by wrongs and wrongs unutterable, and finally to the white man, if by repentance and deep sorrow for the past he ceases to trample his brother in the dust.

Mr. Thompson then alluded to the services which Mr. Garrison had rendered to humanity in his matchless work, entitled "Thoughts on Colonization," and said—"His is an illustrious name. I say illustrious, as looking down the vista of years to come, I see him remembered with a gratitude and a veneration by the side of which, the feelings which are now cherished toward the Father of our country shall grow faint, inasmuch as the freedom of millions shall be found to have been secured through his self-denying toils and sacrifices, and a nation held back from destruction."

I left a land of Christianity—Church, State and soil free from the damning footprint of slavery. There is oppression in my own land. I hate it, and have successfully battled against it for more than twenty years, and when you denounce the oppression of England, I say, amen—God hasten its utter abolition! But in my land something has been done for humanity, something for the oppressed—the bread of the poor man is cheaper, the rights of conscience more guarded than before, and no slave can be found in all that realm, upon which the sun never sets. Not the mightiest lord or officer of state, nor even the sovereign of that kingdom, can make a man a slave, nor take a woman and her offspring to the shambles. I left, I say, a land which has, in the circumstances under which it is placed, made wonderful progress in advancement, and came to a land which, with every political, religious and natural advantage the people could wish, has taken for more than half a century a downward course—a land whose inhabitants, having won freedom for themselves, and published far and wide the equality of man, set themselves to work to forge fetters for their fellow-citizens. On arriving in this land, I found the old city of Boston, the hot-bed of the American revolution, infested with the men-hunters of the South; the entire civil power of the country thrown around them for protection; the clergy and the churches of Boston, and with few exceptions of the whole land, aiding and abetting the tyrant, and attempting to justify the accursed deed by the Bible. I ask you, friends, if it is not time for somebody to come to you from abroad, to tell you the estimation in which the Christians and the philanthropists of other lands hold you, and to plead with you to redeem yourselves from the utter degradation as a nation to which you are hastening? Were I an American by birth, I would spend my life to wipe out the stain from my country, or I would leave it and go to Russia, and sit at the feet of the Czar, or go anywhere on earth where tyranny should not wear the cloak of such sickening hypocrisy."

The hour having arrived, the Convention adjourned to meet in the larger church at East Winfield.

The morning session at East Winfield was opened by the audience singing the well-known hymn, written by a friend at Plymouth, and which stirred the hearts of the multitude so deeply at the glorious meeting there on the last anniversary of the Landing of the Pilgrims.

"Just Heaven, and has it come to this,
Has slavery so mighty grown,
That Northern men must be the hounds
To hunt the flying bondman down!"

A discussion then took place between Mr. Garwell and Mr. Foster, upon the question as to the duty of abolitionists to form themselves into political parties, or to join any already formed. The discussion was very earnest, and very good tempered. The anti-slavery people of this region began, as well they may, to doubt the utility of any political efforts, at least for the present, and seen somewhat disposed to go back to the principles, and preach God's truth to the people, feeling that the legislation of the land cannot be pure till all the sympathies of the great heart of the people shall be distinctly arrayed on the side of freedom, and then, as a consequence, the legislation will be for freedom. Yet there are many who still cling to the idea of "voting down" slavery, and they are true-hearted men, too, who only need the Liberator and the Standard to see the utter waste of talent and of strength which is made to sustain political efforts, which, though pushed with great energy, have not yet been able to check the strides of tyranny, and in the face of which the Fugitive Slave Law has been enacted, and already triumphantly executed in the land. Before the discussion ended, the dinner hour had arrived, and the Convention adjourned till afternoon.

In the afternoon the Convention met, and the discussion above named was resumed until Mr. Thompson came in, when the question was laid upon the table.

Verily, it is a truth, that "nothing is made in vain," for scarcely had Mr. Thompson begun to speak, when an unfortunate Methodist minister, who was engaged in "getting up" a revival of religion in Winfield, rose and undertook to defend the Methodist Church North from the charge of being accessory to slavery. He showed much more temper than logic, and after great effort, was persuaded to step into the pulpit, by the side of Mr. Thompson, and invited to speak as long as he wished upon the subject. He said he was as much anti-slavery as any man, and quoted what Bishop Hedding said, viz., "that he hated slavery as much as he hated hell, but there were some circumstances in which it was right to hold slaves." "Strike me," said the person, "and it is of little consequence; but strike the Church, and you strike my heart!" (Foster says that, in Church parlance, heart and pocket are synonymous.)

He made several statements, in which he sought to prove the existence of anti-slavery principle and its active exercise in the Northern Methodist Church, but signally failed in proving any one fact which he asserted. He was asked if they did not commune with slaveholders, and answered that he did not know. He was invited to bring any documents in his possession in the evening, and prove any of his positions, but he declined doing so. He said "he could not make out what all this was about; how slavery could be abolished by staying here at the North and talking about it. Why did not we go South, where slavery exists?" &c. &c. Having put in his protest against all this noise and tumult of the abolitionists, he sat down, and Mr. Thompson took the stand.

"Our reverend friend asks," said Mr. Thompson, "How are we going to abolish slavery at the South by preaching against it at the North?" What! he a minister of Christ, and know not yet the power of truth upon the human soul? Is Slavery walled up? Is it a thing which cannot be reached by moral influence? Is it not a thing created and kept in existence by a wicked public sentiment, and cannot a renovated public sentiment blot it out of existence in an hour? And why don't we have that renovated public sentiment, before which slavery would shrink and die like a reptile beneath an exhausted receiver? Why, because of bread and butter parsons, who have not got the alphabet of true moral science; tyrant masters and doctors of divinity, who strike hands with crime because of the profit and honor they get by it; hypocritical priests, who fawn upon the rich and great for their notice and regard, and, when hard driven, wear crocodile's tears for the slave! These are the men who have kept slavery alive in this country; men who hesitate not, like Moses Stuart, to form an acquaintance with political violence to crush the rising spirit of Humanity. O, these Christian gentlemen! set me in rags, and see how they hunt it! Let a man steal a dollar, and how soon they are down upon him! But show them the hot-bed of sin, where theft, and rapine, and murder run riot, and they fold their arms, and laughing in your face, call you a fanatic; but let the panting fugitive from slavery pass by, and, at the word of Daniel Webster or Millard Fillmore, how quick the priests hounds are baying on his track! You can hear them now. The Sharps, the Coxes, the Rogerses, the Deweys, the Stuarts, how bold they are, how brave, when in company with twenty millions, they are crushing one poor shivering man! Away with the dastards! Away with those who hold the image of God, and torture his word to sanction the heinous act! Give us humanity and Christianity in rags; give us the hard-handed laborers of the land for the exponents of the Gospel of Christ, and the drunken statesman and hireling priest may be left to die in their corruption!"

Mr. Thompson ended his last speech at Winfield by one of the grandest perorations we have ever heard, even from him; and the members of the Convention, who, for two days and nights, had drunk in the glowing inspirations of his heart, thronged around him, to take him once more by the hand, and, with tearful eyes, to bid him farewell.

The reception of those true friends of freedom, Mr. and Mrs. Foster, here, was very cordial. On our arrival, and as fast as the neighboring farmers came in with their families, I saw them throng around the Fosters, and give them hearty greetings. These devoted lovers of God and man have travelled through this region before, and no small portion of the anti-slavery sentiment which exists so generally here, is owing to their indomitable energy and perseverance. The work they do is done once for all. There is no temporizing the matter with them. All the anti-slavery men and women who have been converts to their preaching are full grown, and each in their turn not only a recipient but a dispenser of the truth.

Before the adjournment of the Convention, the following resolution was adopted by acclamation:—Resolved, That the Fugitive Slave Law, recently enacted by Congress, is a law utterly repugnant to the spirit of Christianity and opposed to the genius of our institutions; a law which outrages all the rights of ourselves as citizens, and all the rights of the slave; a law which would disgrace the legislation of any nation, in any age of the world; a law which stands upon the page of history with a pre-eminence of infamy, which shall give to its framers and supporters a name which shall gather blackness through all coming time.

Prof. Balcom, of the Winfield Academy, offered also the following resolutions, which were most enthusiastically adopted by the Convention:—

Resolved, That we, the citizens of Winfield and vicinity, recognize in Mr. George Thompson, England's orator, statesman and scholar, the true philanthropist, the devoted Christian, the bold and uncompromising champion of Freedom.

Resolved, That any community may feel proud of the opportunity of extending its hospitality to so distinguished a stranger, and that we hail him as an angel of mercy to redeem our country from the curse of slavery.

Resolved, That if Mr. Thompson be permitted, in the presence of God, to revisit our shores, we will welcome him as the lover of liberty, and receive him to our bosom with hearts throbbing with love of humanity, and beating in harmony with his own generous soul.

Resolved, That though we bid adieu to Mr. Thompson with painful feelings, yet we will work on and ever until our National banner shall be elevated from its fallen position, and be placed on the ramparts of Republicanism, a signal to the struggling millions of the world, an admonition to the tyrants who would fetter the spirit of freedom.

Dr. Franklin, of Rockton, offered the following resolution, which was also unanimously adopted:—

Resolved, That the murderous assault and wicked misrepresentation of the corrupt and hireling press in this country, in regard to the objects and mission of George Thompson to our own shores, were, in the opinion of this Convention, dictated by their Southern masters, and is strikingly keeping with the distinguished usages of that portion of our countrymen.

A vote of thanks was passed to the two societies of East and West Winfield, for the use of their churches, to the people for their hospitality, and to Messrs. Round and Cushman for their vocal services during the meetings of the Convention. Their last song was sung with beautiful effect. It was Whitier's "Yankee Girl"—She sings at her wheel, &c. Small chance for her, said Daniel Webster & Co., when the girls of the land are uttering howling sentiments of that song!

We find scattered all through this region the following printed circular, issued by that great and good man, GERRIT SMITH:—

TO THE PUBLIC.
I am authorized to say, that GEORGE THOMPSON, who is a member of the British Parliament, and a philanthropist and orator of world-wide fame, will speak in Peterboro', Friday, Feb. 28th, and Saturday, March 1st, on American Slavery. Mr. Thompson will be accompanied by WILLIAM LLOYD GARRISON, the most distinguished and most meritorious of American abolitionists.

GERRIT SMITH.
February 18, 1851.

I will write you again from Peterboro', in relation to the Convention to be held there. G. W. P.

P. S. During the afternoon session, the name of Mr. Garrison being mentioned, and some remarks made upon his peculiar views, the Rev. George G. Ritchie rose and said, that he desired to bear thus publicly his testimony against the falsehood so currently reported, viz., that "Mr. Garrison was an infidel." He said he had long been a careful reader of the Liberator, and though he dissented from many of the views held by Mr. Garrison upon many subjects, yet he saw throughout his paper the evidence of true Christian principle, and believed the editor to be a Christian, in the true sense of the word.

Mr. Ritchie is a Baptist preacher of the strictest order. How few preachers are there, in all denominations, who have the manliness thus to defend Mr. Garrison from the base aspersions of his enemies!

GEORGE THOMPSON AT PETERBORO', N. Y.

An Anti-Slavery Convention was held at Peterboro' on the 28th February, in the Presbyterian Church. The spacious building was filled at an early hour, for the news had been circulated far and wide that Wm. Lloyd Garrison, George Thompson, Frederick Douglass, the Fosters, and other eminent leaders of the Anti-Slavery cause, would be present. Mr. Garrison was ill at Boston, and much disappointment was felt at his absence.

The following persons were chosen officers of the Convention:—James C. Delany, of Utica, President; Rev. A. L. Post, Montrose, Pa., F. Dana, Peterboro', Vice Presidents; Geo. W. Putnam, Mass., Samuel Webb, Peterboro', Secretaries.

The meeting was opened with prayer by S. Webb, Gerrit Smith, Frederick Douglass, S. S. Foster, Job Barker and Marcy Springstead were appointed a Business Committee.

In the forenoon, there were two short speeches from Frederick Douglass and S. S. Foster, and the meeting adjourned till afternoon. On assembling in the afternoon, Mr. Foster took the floor, and made a most powerful and convincing speech. He charged on the people who elect the slaveholder or the friend of slavery to office, the guilt of all their acts for the benefit of slavery, and made the responsibility of the people in this matter stand out vividly before the audience. He sketched the conduct of such traitors as Daniel Webster, Millard Fillmore and Henry Clay, and called upon those who by their votes had elected these men, and others like them, to come forward and take the responsibility of the Fugitive Slave Law. "The only two things," said Mr. Foster, "that the Whig party knew of Zachary Taylor, when they selected him for their presidential candidate, were, that he was a human butcher and an enslaver of the human race! For forty years he had been a butcher in the human slaughter-house, and for that time or longer, he had robbed hundreds of his fellow-men of their earnings, and held them in slavery; and yet you who pray in your churches Sabbath after Sabbath, 'Lord, give us good men to reign over us,' placed that man in the presidential chair! You can never make the system of slavery infamous as long as you place it in the highest position. The more you avow your hatred of slavery, and yet sustain it by your votes, the worse is it for freedom. While you set the slaveholder in the high places of honor in the land, your actions give the lie to your words. The work to be done is the entire renovation of the American heart."

Mr. Thompson then took the floor, and was enthusiastically received by the audience. After referring to the libelous attacks upon himself by the pro-slavery press of this country, he said—"If I loved the oppressions of England and sought to increase them, then might you hate me with reason. But from my childhood I have been the admirer of your country, and familiar with its history. I love its institutions, and hate nothing pertaining to your country but its slavery. I am an American, for I have ever loved and pleaded for republican principles, and in my own country have preached them not wholly without effect. To be an American truly is to be a friend of republican liberty the world over—not to be a lover of it for your own sake, and deny it to millions of your brethren. I, then, am truly an American; for I love liberty, and desire to see it enjoyed all over the earth by every human being. I am an American for my love of liberty, though I was born in England; and he who loves it not, and denies it to other men, though born upon your soil, is a bastard! I have been most basely calumniated in the newspapers of your country, and I have lately been called a miscreant upon the floor of Congress, and no one thought it worth his while to contradict it. But I can afford to outlive slander, for it will at last recoil upon the heads of those who are the authors of it. I can appeal from a lying press, and craven, mercenary politicians, to the people. I have not come here to meddle with the politics of the country. I have never taken any part in the party politics of my own country; and I do not find the waters of political life so pure in America that I am at all disposed to take a bath. I came, in part, to speak to the people on the matter of slavery—to appeal to the hearts of the people upon a question of justice and mercy—to ask for the down-trodden the sympathy and aid which the Christian is ever ready to give; and for this I am denounced by the clergy, the church, the priest, and the politician of the land. I ask the church to do her duty to the bondman. She holds in her hands the key of his prison-house, and can open it when she will; but she has forgotten the slave, and those who are under the ban of the churches are the only true Samaritans who pour oil into the wounds of him who fell among thieves."

Soon after the close of Mr. Thompson's speech, the meeting adjourned until evening. At the commencement of the evening session, Mr. Douglass made a few remarks with his usual success, and gave way to Mr. Thompson. The house was crowded, and the interest of the people intense. Mr. Thompson made another most effective speech, the audience applauding at frequent intervals until he closed.

The Convention met the next morning. The meeting was opened with prayer by Mr. Stickney of Canastota.

Mr. and Mrs. Foster spoke during the forenoon session. In the afternoon, a speech by Frederick Douglass, upon a resolution by Mrs. Foster, and remarks also by Mrs. F. Mr. Thompson then commenced an analysis of Mr. Clay's Colonization scheme. He made thorough work of the humbug, and as he compared its parts with each other, the spirit of the people was roused, and they became indignant at the meanness and wickedness of this attempt to foist upon the country a cruel scheme of expatriation as a Christian and philanthropic movement.

At the close of Mr. Thompson's address, resolutions expressive of the opinion of the Convention upon Mr. Clay's Colonization scheme were unanimously adopted.

The Convention assembled in the evening again, to hear a parting speech from the great English orator.

He spoke with his usual power. He paid a just tribute to Wm. Lloyd Garrison and his brave co-workers in the anti-slavery enterprise, and exposed and denounced the guilt of the churches and ministers of the land, who, with very few exceptions, throw their influence against the slave.

Mr. Thompson, during his visit to Peterboro', has been the guest of Gerrit Smith. For the first time, these two great and good men have met each other. It is needless to say that they were happy in the society of each other, for they are kindred spirits. To each of them may be applied the language of Job—"When the ear heard me, then it blessed me, when the eye saw me, it gave witness to me, because I delivered the poor that cried, and him that had none to help him."

During the sittings of the Convention, the following resolutions were passed:—

1. Resolved, That the recent Fugitive Slave Law is a compound of meanness, tyranny and atheism; a law alike destructive to the liberties of both races of our citizens; and we look upon those who enacted it, and all who consent to sustain it, as amongst the vilest offenders against the law of God and the moral sense of Christendom.

2. Resolved, That the church and ministry which will sustain the government of the United States, as at present administered, is not the church and ministry of Jesus Christ, but an organized body of atheists, who represent not the sublime and holy principles of the gospel, but the depraved public sentiment of the country; a church which cannot reform others, because it is itself corrupt; a church which ought to be immediately abandoned by the friends of freedom as an unholy thing, fit only to be cast out and trodden under foot of men.

3. Resolved, That the recent rescue, in the city of Boston, of an alleged fugitive slave, was not the act of a mob, but a lawful, Christian and patriotic use of force in support of the great cause of justice, humanity and civil liberty, warranted alike by the Gospel and the Declaration of Independence; and we hail it as a cheering proof that the spirit which resisted the British Stamp Act, and threw the tea into Boston harbor, still lingers in the bosoms of the descendants of the Pilgrims.

4. Resolved, That while we duly appreciate the kind intention of those advocates of emancipation who still adhere to the Whig and Democratic parties, we cannot regard them as the true friends of the slave, but rather as belonging to that class who, vainly attempting to serve God and Mammon, are sure to forfeit the confidence of both, and whose highest claim to our respect is, that they still consent to assist in holding their countrymen in slavery, against their own oft-repeated denunciations of the system.

5. Resolved, That this Convention view all schemes ever proposed for colonizing the free colored citizens of this country in Africa as measures planned solely and exclusively for the benefit of slaveholders, and for the perpetration of slavery in this country.

6. Resolved, That we look with disgust upon the recent proposal, made by Henry Clay in the Senate of the United States, to take the money of the people to carry out a scheme for colonizing Africa with the colored citizens of this country. That this proposition of Mr. Clay is an insult to the colored and to the white citizens of America, inasmuch as it proposes to rob the treasury of the people to expatriate the citizens of the Republic.

G. W. P.

[By Telegraph to the Liberator.]

ROCHESTER, March 11.

George Thompson has just finished his first lecture to a delighted audience of more than twelve hundred persons.

G. W. P.

GEORGE THOMPSON IN SYRACUSE.

SYRACUSE, 6th March, 1851.

WM. L. GARRISON:

DEAR SIR,—Glorious, most glorious has been the reception of George Thompson in Syracuse. Three times to-day has he addressed the largest audiences ever assembled here. Great in the morning, greater in the afternoon, transcendently great this evening, he poured forth the burning truth in words and tones and looks of scorn and ridicule and denunciation, to audiences that had stomach for it all. Not a murmur was heard. During his most unsparring strictures upon the pulpit, the government, and ourselves, all listened with stern acquiescence in his justice, relieved often by the most enthusiastic manifestations of approval. For this, sir, we are indebted to you and the faithful few who accompanied you here a few years since. The mob which assailed you on that occasion made Syracuse anti-slavery, and prepared the way for the utterance of the truth even from the lips of a British Member of Parliament. No report, no description of his speech to-night could convey any idea of it. As well attempt to retail the brilliant changes of the aurora borealis, the intensity of lighting, or the majesty of thunder. You will doubtless receive detailed accounts of the proceedings of the Convention from the correspondent who accompanies him, and from others who are present. I could not, however, refrain from expressing this much with regard to the reception which Mr. Thompson has met with here, nor from acknowledging how much we are under obligations to you for it.

Faithfully yours,

J. C. HANCHETT.

THE DUTY OF DISOBEYING WICKED LAWS. A Sermon by Charles Beecher.

This is plain talk under a plain title!—no dealing in abstract principles, but a clear and frank application of rigid principle to practical every day life. The author looks on the Constitutional provision itself as wicked and criminal, and advises disobedience to that. This is the root of the matter; but too many of the essays on the surrender of Fugitive Slaves content themselves with denouncing the unconstitutionality of the recent Statute, without informing their readers what is to be done with the provision of the Constitution itself. What is wanted throughout the North is a thorough discussion of the question, what is our duty in relation to that clause of the Constitution which relates to Fugitive Slaves:—to result, if it be thorough and truthful, in an unanimous decision that no matter what the method or how legal the process, no slave who has once reached the free States shall ever be carried back.

THE RESCUE CASES.

The examination of persons charged with participation in the late rescue of Shadrach, or Frederick Minkins, has at length come to a close. During the last week, Robert Morris, Jr., Esq., J. P. Coburn, and Joseph K. Hayes, have been bound over for trial at the U. S. District Court, which commences its sittings in this city on Tuesday next. These gentlemen have severally given bonds for their appearance at that time. Horatio Foy, charged with aiding the rescue, has been discharged without examination. Seven persons in all have been bound over for trial.

Mr. R. F. Hallett, in bringing his arduous and patriotic labors to a close, delivered himself of a speech in which he complimented District Attorney Lunt for the part he had taken in the examinations, and warned him of the more arduous duties he yet had to discharge in conducting the approaching prosecutions, alluding, we suppose, to the fact that the Attorney would then have to appear before a Court and Jury, not as much prepossessed, as the Commissioner has shown himself to be, in favor of slave-catching. Mr. Hallett also tried to give some moral advice to the fugitive law-citizens as to their duty to obey the Fugitive Slave Law, and said if any body really felt sympathy for the slave, it would be decidedly the better course to let the law proceed, and then come forward and buy the slave, which the slave-catcher is sup-

posed to consent to, as a matter of course. Mr. Hallett winds up his discourse with saying that if such a course had been pursued, in the present instance, "we should have been spared all that great injury and discredit, which may have been inflicted by the indiscretions and outrages of the few, upon this whole community and this Commonwealth, in their commercial and political relations to the sister States of the Union." If there were no other grounds of condemnation against the Fugitive Slave Law, the men whom it calls into its service would be swift witnesses against it.

TREASURER'S REPORT.

Receipts into the Treasury of the Mass. A. S. Society, from February 1 to March 8, 1851.

From John C. Gore, Roxbury,	\$50
J. G. Clark, Milford, to redeem pledge,	3
Geo. F. Cook, Boston,	2
Chas. Eaton, do., by hand of J. N. Balfum,	5
From S. May, Jr., for sundry collections:	
From R. H. Oliver, to redeem pledge,	\$5 00
John H. Crane, bal. Blackstone Fair,	10 00
Mrs. A. B. Dranhall, to redeem pledge,	10 00
Mary Willey, proceeds of A. S. Fair at Leominster,	91 20-116
Collections by Parker Pillsbury:—	
In Bath, Me.,	5 50
From John Ridout,	2 50
In Holliston,	2 00
From Ambrose Merrill,	1 00
A. P. Macomber,	0 60
Portland A. S. Society,	5 00
In Portsmouth, N. H.,	10 00
Gardner, Mass.,	1 50
Essexdorton, do.,	3 00
Barre, do.,	1 50
Princeton,	4 85
Westminster,	8 50
Feltonville,	6 52
Berlin,	35 56
Weare, N. H.,	8 42
Canterbury, do.,	3 05-71
S. PHILBRICK,	



For the Liberator.

THIS WORLD IS A SONG.

Though sinners and sages
May talk of their stages,
Where each 'acts his part in the throng';
Yet poets, with reason,
Have thought it no treason
To say that this world is a song.

The smooth divine stands,
With uplifted hands,
That point the right way, or the wrong:—
He is far too polite
His flock to alight
By too much plain truth in a song.

The quack, by his art,
Will help you to start
For that world where his patients belong;
He smites you with phisic,
And crams you with physic,
To prove that your life is a song.

The lawyer, so pliant,
And true to his client,
By striving his suits to prolong:—
With his law, and his light,
Can make black appear white,
And justice a scurvy old song.

The schoolmaster stout
Makes the 'young idea' sprout,
By thrashing it soundly and strong:—
Whips out what is civil,
And whips in the d—l,
And learning knocks down to a song.

With bloodhounds and whelps,
The slaveholder yelps
For liberty, hand-cuff and thong:—
He's lord of the nation,
And owns all creation—
And that is enough for one song.
Cambridgeport, Feb. 24, 1851. H. B. K.

THE FUGITIVE.

'And he said unto them, Whose is this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.'—Matt. 22: 20, 21.

From the far sunny South, on whose wide-spread
plantations
The beams of the tropics unceasingly pour,
Escaped from the bonds of inhuman relations,
A wandering fugitive comes to my door.

With a hope-lighted eye—a heart thirsting for freedom,
He asks if a city of refuge is near:
'Oh, send me not back to the bondage of Edom;
'Oh, help me,' he cries, 'ere my captors appear!'

'Long, long I've been struggling to reach these free borders;
I know my pursuers are now on my track:—
But give me not up to the hands of marauders—
Oh, heart of humanity, send me not back!'

I gaze on his face, full of earnest imploring,
And tender emotion awakes in my breast;
But the voice of the law in the distance comes roaring,
And all that's within me seems brought to the test.

In tones full of thunder I hear it proclaiming,
'The chattel is Cesar's, then let it alone!
Don't you know that the Scriptures command the maintaining
Of law, and the rendering to Cesar his own?'

'What have you to do with the things of another?
Your rights are protected by force of the law;
Don't the Bible enjoin to defend not your brother—
Would you break up the Union, and bring civil war?'

'You've sworn to stand up for the great Constitution,
And if you resist it the States will disband:—
Will you have the presumption to cause revolution?
And spread civil anarchy throughout the land?'

But, in spite of law's terrors, a spirit within me
Demands a decision accordant with right:
Go, Public Opinion—I will not, to wit thee,
Blind reason and conscience to Truth's sacred light!

Whose image is stamped on the being before me,
And whose superscription here do I divine?
Great Author of all things, shall I not restore Thee
The person, the mind, and the soul that are thine?

I would render to Cesar the things which are Cesar's,
Of goods and of lands not a tithe would withhold;
But, oh, when he claims what is only my Maker's,
I will not assist him, for bribes or for gold.

No, poor trembling captive, the God of my being,
Who gave me to breathe of sweet liberty's air,
Abhors the dread bondage from which thou art fleeing.

And bids me appoint thee some place to repair.
He sets in thy bosom a heart that is human,
He gave thee a spirit, immortal, divine:
And all of thy being, whether child, man or woman,
Have souls that are dear and as precious as mine.

How shall I, then, bid thee return to oppression,
From which the poor brute might instinctively start?
Oh, how shall I meet the great, final decision,
When the voice of my Judge shall command me,
'Depart!'

'When I was afflicted, ye did not relieve me,
When I was a stranger, ye took me not in;
Poor, hunted, oppressed, bid ye would not receive me—
Go, take your reward with the children of sin!'

No, God of compassion! Oh, let me not smother
The love which thy Spirit would wake in my breast!
This poor trembling fugitive here is my brother,
And Jesus hath suffered, that he might be blest.

In His name, let me offer him, then, an asylum,
And give him a shelter and place with the free;
And oh, may I meet him at last in thy kingdom,
And hear the blest plaudit—'Ye did it to me.'

THE DECISION.

Said a gent, once, contending how high in the scale
Stood man above woman, so feeble and frail—
When the trial of virtue, and Time first began,
Satan dared not present his temptation to man.
'Nay,' answered the fair one, 'say not what he dared,
The old serpent knew well that some pains might be spared:
'For,' thought he, if I first get the man in my chain,
The most difficult part of my task will remain;
But could I succeed the fair Eve to allure,
Adam follows of course, and then both are secure!
So cease your proud boast of man's firmness, and own,
If superior either, that woman's is the one;
Since woman could overcome Adam, poor elf,
But to overcome woman, it took Satan himself.'

Let order o'er your time preside,
And method all your business guide.

Reformatory.

SABBATHISM AND ANTI-SABBATHISM.

In the January number of the Christian Examiner appeared an article bearing the signature of S. L. E., entitled 'The Uses and Capabilities of Sunday.' To see the capabilities of Sunday seriously argued by a clergyman is a cheering and significant sign of the times.

The writer announces in the first paragraph his intention of 'keeping the subject as clear as is possible from all theological or priestly conventionalisms.' I do not doubt his earnest desire and purpose to have done this, yet I do not think he has succeeded in doing it. Though exercising much more candor, and feeling much more freedom to speak what he thinks, than most clergymen would do, he yet shows, in treating this subject, the trammels of his profession. The purpose of this notice is to point out some of the cases in which, it seems to me, Mr. Ellis has assumed unfounded premises, or made false inferences.

In the record of the creation in Genesis, says our author, 'two sentences are devoted to the appointment, by God, of what is called a Sabbath, or day of rest, alike for himself and his creatures—for heaven and for earth.'

This is clearly a case in which, who unconsciously soever to the writer, the text was viewed through theological spectacles. To the naked eye, not only is no command visible, no statute requiring all mankind, throughout all ages, to observe the seventh day of rest as a religious duty, but not the slightest intimation is given that any man, either then or thereafter, was expected or desired to do, or not to do, anything whatever as an observance of that seventh day. Here are the two sentences. Examine them, reader, for yourself, bearing in mind that this is the whole of the asserted command, and that no other passage in Genesis is even pretended to contain a command to keep a Sabbath:—

'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.'

And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.'

What may be meant by the statement, that God blessed and sanctified the seventh day, I do not know, and am not concerned to know, since it involves no command to me or to any portion of mankind; but its correctness is brought into strong suspicion by its connection with the false statement, that God rested on the seventh day; a statement which is contradicted not less by reason and by all adequate ideas of the infinity of the Creator, than by the express declaration of Jesus (John v. 17), when the Jews sought to restrain him from good works on the Sabbath:—'My Father worketh hitherto, and I work.' Nothing is gained by the interpretation, that on the seventh day God desisted from the work of creation; for, not to speak of the explanatory clause in Exodus xxxi. 17, that 'on the seventh day he rested, and was refreshed,' nobody supposes that Adam and the plants and animals around him stopped growing on the seventh day, and the vital processes in these necessarily imply an active and unceasing creative energy put forth by Him who originally made them.

After having thus quietly assumed the main point in debate, and given the sanction of his assent to the popular superstition, that the Sabbath was instituted at the creation, our author proceeds to say, that though we cannot put upon the passage in Genesis the 'restraints of exact interpretation,' yet 'the spirit, the moral of the legend leaves upon the mind the impression that the seventh day was consecrated to rest.' Doubtless such an impression is left upon the minds of most people in countries called Christian, such as an impression is left upon the mind of a Mussulman that Mohammed is the prophet of God, and upon that of a Catholic that it is a needful part of religion to cross himself with holy water; and for the same reason, namely, that each of these persons, from his earliest childhood, has been *assiduously taught* the tenet in question. Constant dropping has its effect upon the human heart as well as upon stones. But it takes something more than an impression to make a law, even when aided by the slight presumption in its favor afforded by the mention of weeks of seven days in the early scripture records.

Mr. Ellis is perfectly right in not relying upon the Jewish fourth commandment, or upon the precepts of Jewish prophets, to prove the obligation of sabbath-keeping upon Christians; but this piece of honesty leaves him without a single command, either in the Old or the New Testament, to substantiate his theory of 'the appointment by God of a sabbath for himself and his creatures.' Actually the only ground he has to stand upon is the faint presumption arising from the mention of 'weeks' before the time of Moses.

The part of this article which looks least like candor, and most like special pleading, is on the 58th page, where the writer says:—

'The same records indicate to us [this is a well-chosen expression; they do not tell us] how and why a change was made eighteen hundred years ago, by which, while one day in seven was still regarded, that day was the first rather than the last of the week. The sanction for the change to us is found in the example of the disciples of Jesus Christ.'

There are two objections to our reception of the above statements. First, that no change was made, (in the sense intended, of substituting one day for another,) and, next, that the example of the early disciples is not a law to us.

The change which was really made, eighteen hundred years ago, was the abolition of the whole Jewish system, of course including its sabbath, and the establishment of a far different and far better system, whose altar was the heart, whose temple, the human body, whose sabbath, a permanent rest of the soul in God, and which not only does not recognize, but expressly and directly contradicts the idea of the special holiness of places or times. Christianity knows no sabbatical consecration of one day in seven, and knows no more allegiance to the Jewish law of sabbath than to that of circumcision.

Mr. Ellis mistakes in saying that the sabbatical enactments on our statute-book are 'designed for the sole purpose of securing the day against such uses as would interfere with its consecration by those who wish to consecrate it.' Several of the things there forbidden are such as could not possibly interfere with sabbathism on the part of the rest of the community, and can clearly have no other cause than a disposition to restrain the minority from indulgences which the consciences of the majority prevent them from sharing.

He also shows in many instances a want of correct appreciation of the position of the Anti-Sabbatarians. They do not say that 'Christian ministers' (p. 59) but that *sacerdotal* ministers 'have long exercised a too potent influence on that day'; they do not say (p. 64) that 'religious people may seek their churches for worship or edification,' thus implying that different uses of Sunday are inconsistent with religion; they do not leave out 'the common good' (p. 66) from their plans for the use of Sunday, nor believe that their system (which is the Christian system, if Jesus and Paul may be considered correct expounders of it), infringes upon the best interest and true welfare of the people; and, finally, they make no assault upon Sunday, as our author, in his concluding paragraph, seems to suppose, but upon the *Sabbath*, a very different thing. They have no controversy with a day of the week, but they will continue steadily to oppose the false assertion that 'God has appointed' the observance of Sunday as a Sabbath.

Mr. Ellis says well, addressing himself to the Anti-Sabbatarians, 'Set an example of the right, embody

your own ideal of what is good, show us a model of what you would substitute.' This is wise and friendly counsel. But its giver knows that those of us who have already done, and are now doing this, are cried out against by the respectability of the community as infidels and blasphemers, and that these attacks are led and stimulated by men of his own profession. It is much to be wished that more of that profession were sharers of his tolerant spirit; then a discussion could proceed strictly upon the merits of the question, by which the community could hardly fail to be much enlightened.

In a sentence on the 78th page, which seems designed as a conclusion to the whole matter, our author says, 'Every thing depends upon this, that each man do all that he can to make Sunday a religiously useful day.' I am perfectly willing to suppose that Mr. Ellis does not consciously believe that men should be more religious on Sunday than on other days, nor that they may properly be less religious on other days than on Sunday; but it is certain that a large proportion of our community do believe and act upon both these false ideas, and equally certain that these errors are the natural and necessary result of such sermons as are preached on the subject by both Orthodox and Unitarian clergymen. What we need is the teaching of religious principle, irrespective of days, times and places; of a religious life, whose ploughing, trading and dancing shall be not less holy than its prayer; and of time spent with such permanent reference to those principles of truth, justice and righteousness which are 'the will of God,' that it shall be plainly absurd to talk of separating one day from the rest that it may be spent religiously. C. K. W.

WORCESTER, MASS., WOMAN'S RIGHTS CONVENTION.

MR. GARRISON:

MUCH ESTEEMED FRIEND.—We ask the privilege of occupying a place in your columns, for the purpose of making some remarks on sentiments which appeared in the Liberator of January 24, from the pen of Henry Grew, in relation to the Worcester Woman's Rights Convention. It may be this question has lost some interest from the lapse of time which has transpired. The Liberator has been so much crowded with matter of greater importance than anything we could say, and a short reply appearing, which showed clearly the untenable character of Mr. Grew's position, we deferred making any remarks until the present. Our spirits are stirred within us when we see the Holy Scriptures pressed into the service of supporting usurpation, tyranny, or oppression of any character; and 'wo is me, if I do not' use whatever power God has given me, however feeble, to remove such libellous charges from the Bible, lest infidelity should triumph and say, the Bible is not from God. Mr. G. acknowledges, on a former occasion, that woman has for ages been deprived of some of her rights, by the pride, injustice, and misjudgment of man; but to claim for woman an equality of rights with man, would be claiming for her more than truth and righteousness allow, and a claim which subverts the will of the Creator. Now, if woman has less rights than man, we would be glad to know how Mr. G. has come to the knowledge of the fact, that woman is deprived of some of her rights. We have never seen her rights, separate and apart from man's, reduced to a standard. Would it not be opportune, in these days of reformation, for the would be 'lords of creation' to call a world's convention to settle a definite standard of rights for this appendage of man? Fustian, clamor, turmoil, and conflicting opinions, would characterize such a convention—not two of the members agreeing in opinion as to what woman's rights are. The Worcester Convention platform is the only one that will bear the test of intelligent investigation—equality of rights in the human family, without distinction of sex or color. Circumstances make a distinction of duties, but none of rights. Christianity has advanced too far to plead the divine right of privileged orders in the human family.

The portions of Scripture which Mr. G. brings forward to deprive woman of her political, legal, and social equality with man, are principally those portions relating to the marriage relation. Even supposing the husband has supreme authority over the wife in the family, which we deny, what has that to do with her legal or political rights? His jurisdiction is limited to the family organization. She is amenable to the laws of the State, the same as the man; and she has a right to a voice in the framing of the laws by which she is governed. If she violates the law, does the husband suffer the penalty annexed? Will he have the halter adjusted around his neck, or he immured in a state prison? We deprecate hanging, but he will hang woman without their consent. Notwithstanding, they declare to the world that government receives its legitimate powers from the consent of the governed. O consistency, thou art a jewel!

What has the marriage relation to do with woman's rights more than man's?—Every woman is not a wife. Why has not Miss Dix (the American Mrs. Fry) a voice in the laws by which she is governed? What is the pretext for excluding her? She owes no obedience to a husband, and thousands of others are in the same situation. Has not woman the attributes of government as well as man? And is she not recognized in Scripture as performing political duties in a governing capacity? 'Queens shall not your nursing mothers.' Is 49: 23. Why is not woman acknowledged a constituent part of the sovereignty of the Republic? And have not women stood in the capacity of Queens, and manifested themselves well qualified for the station? And why could she not fill the Presidential chair of these United States, as well as Queen Victoria the throne of England? Where is the Scripture prohibition? Queen Isabella of Spain deserved the appellation of a nursing mother, when she furnished Columbus with the means to explore the new world, (when kings denied.) And why is not woman equally eligible with man to the judge's bench or the pulpit? Did not Deborah discharge the duties of judge and chief magistrate with as much ability as did any of the men? The apostle says, 'The saints shall judge the world, and judge angels.' 1 Cor. 6: 3-4, and reasons from that, that they are qualified to judge of things pertaining to this life. Judging people by their fruits, there are as many women who are saints as men, and are destined to judge the world. Hence, from the apostle's reasoning, they should be permitted to judge of things pertaining to this life. And why not women occupy the pulpit? In the last days, (gospel days,) 'the Spirit will be poured out on all flesh, sons, daughters and handmaids, and they shall prophesy (preach), saith God.' And in accordance with this, Phoebe was minister of the church at Cenchreae. Rom. 16: 1. The word there translated servant is translated minister in speaking of Timothy, Eph. 6: 21; and Paul regulated the costume of men and women, when they prayed, prophesied or preached publicly in the church, 1 Cor. 11: 3-16, and gave reasons for the practice from verses 11 and 12. How our friend G., with these divine testimonies in view, can come to the conclusion that woman is prohibited from speaking in the church, in a decent, orderly manner, is a case of the marvellous of no ordinary character. And even in our Orthodox congregations our West women speak every Sabbath day in the church, they sing as loud as do men, and sometimes even louder. This is not keeping silence in the church. It appears, from what some say, that as women are told to learn in silence, men were privileged to talk incessantly when under instruction. If so, our western men do not avail themselves of their privileges, but learn in silence, as much as do the women. Our clerical brethren are grossly remiss in duty, in neglecting to enforce the observance of a commandment of the Lord, equally as imperative as for women to keep silence in the churches, to wit—'If women will learn any thing, let

them ask their husbands at home.' As long as our brethren cease to enforce this duty, let them not upbraid us for a disrespect of Divine injunctions.

Mr. G. says, 'The claim of equal rights for woman implies that the woman was no more made for the man than the man for the woman.' We would really like to know how Mr. G. understands this portion of Scripture. His reasoning conveys the idea to us, that woman was made entirely for man's behoof—not with an immortal soul, of course, as we suppose man will not need her services in a spiritual world. He says, 'she is Heaven's best earthly gift to man'; if so, he certainly may help himself to his property, and make what disposition of it he pleases, without ceremony. For what purpose was she made for man? To help him, both under the direction of the Creator, and in consummation of the original plan of their Creator—Gen. 1: 26, 29. They were made for mutual help and comfort, and had respective capacities for this purpose. It is necessary for the perfecting of Mr. G.'s own theory to say, what he complains of Henry C. Wright for saying, namely, 'that the man was made for the woman as much as the woman for the man.' That is, according to Mr. G.'s theory, he was expressly created with an inherent and inalienable right to be her sovereign lord and master. It is not very common first to create a sovereign, and then create the subjects, as Mr. G. would have it, in the case of man and woman. Man and woman (as they were created for the same purpose—'let them have dominion') may be said to be made for the irrational creation, and not the irrational creation for them. And Christ was made for his people, as far as his human nature was concerned, and not his people for him. So, it appears there is no ground for man's sovereignty, from the fact that the apostle says, 'the woman was made for the man.'

Mr. G. lays great stress on that portion of Scripture which says, 'The husband is the head of the church, even as Christ is the head of the Church.' Now, we are just as much for man's rights as for woman's rights. Would it not be an imposition on man to place him on Christ's throne, and exalt the duties from him that Christ discharges in his capacity as king and lawgiver? The responsibility is tremendous, and man entirely void of capacity to perform the duties. 'It would be reaping where he had not sown, and gathering where it had not been sown.'

And Christ never abdicated his throne in man's favor. He says he is alone Master. The husband's headship corresponds to Christ's mystical headship, in which capacity he nourishes and cherishes the Church, but does not rule her. The husband is the wife's king! Most preposterous! There could not be a more inappropriate figure to represent the familiar and endearing companionship between husband and wife, than king and subject. True, the wife is to reverence the husband; so also is the husband to honor the wife. 1 Pet. 3: 7. Mr. G. has great reverence for Scripture authority, and we applaud him for it. Now, there is full as much evidence that the husband is the wife's priest, as that he is her king and lawgiver. 'The apostle, in speaking of the husband's duty, alludes to the priestly twice, but never to the king.' 'He (the husband) is the savior of the body.' Eph. 5: 23. 'Husbands, love your wives, as Christ loved the Church, and gave himself for it.' 25th v. Will our friend try the priestly—stone for her sins, and suffer for her guilt?

Mr. G. winds up by exhorting to resignation and acquiescence to infinite wisdom, in the regulation of the position that the sexes occupy in the human family, and says 'it is quite as reasonable and proper that the Creator should assign to woman a sphere in some respects a little lower than that assigned to man, as that man should be made a little lower than the angels.' It does not become the clay to say to the potter, Why hast thou made me thus? This resignation to divine ordination serves very much of the homilies preached to slaves. Here Mr. G. displays an aristocratic spirit, considers himself as occupying a higher sphere than woman, because he assigns to himself the reins of government. Power is always contaminating. Whenever a ruler considers himself a superior being to the ruled, it disqualifies him for the office. The liberties of the governed are unsafe in the hands of such people. Suppose man does lawfully hold the reins of government, which we deny, does that prove he is higher than woman? The ruler is the servant, according to Christ's precepts. It is for the special good of the governed that man rules, not because he is a superior being. We have heard of the bramble being accredited king over the trees, even over the cedars of Lebanon—Judg. 9: 14, 15—and folly is sometimes set in high dignity; it is in the proper qualifications for a duty, and a proper use of them, that the honor lies. And every avocation in the human family is honorable. It is a slaveholding principle to look down on honest industry.

According to Mr. G.'s rule of judging, the carpenter of Galilee would have been considered as occupying a very low sphere—a vessel made not unto honor. As far as man was concerned, he neither occupied the judge's bench, the pulpit, nor the throne—despised by the aristocracy of his day. Have any of the rulers or of the Pharisees believed on him?

We will no longer trespass on the pages of the Liberator, but will conclude by respectfully soliciting Mr. G. to reconsider this question. We give him full credit for his upright purpose, and that his single object is to maintain the truth and will of God.

Yours most affectionately,
ELIZABETH WILSON.
Cádiz, O., Feb. 26, 1851.

THANKSGIVING SERMON.

MR. EDITOR:

Allow me to thank you for an extract, in your paper of the 22d ult., from Mr. Crowell's discourse, delivered in Waterville, Me., Dec. 19, 1850, and to make some remarks on the sentiments therein expressed. In this sermon, the preacher gives his opinions in plain language, without dodging the question. He does not seek to please the two opposite parties by a compromise between them, hoping to win favor from both, as some men of equal talent and piety have done, both Orthodox and Unitarian. He honestly admits the great truth, that Presidents, Governors, Secretaries of State, and other eminent statesmen, are, as they assume to be, the best judges of legal and social duty, political conscientiousness and moral responsibility. He advises the people to regulate their conduct by the true standard of political justice—the law of the land, and not foolishly imagine that 'every man, woman and child' in this free, enlightened age and nation can be expected to have a conscience or a will opposed to the great will which makes and administers the laws under which they are permitted to live, and which they are graciously permitted to obey. Surely, those laws must be right in which our patriotic fathers saw no wrong; and they did not consider it a duty to take the bondmen from the slave States forcibly, or to abolish the institution. Why should we think ourselves wiser or better than they? Why should we desire to rescue the fugitives who fly to us for concealment or protection?

It is true, that much has been said by abolitionists, and some others, of a text in Scripture bearing some relation to this subject—'Thou shalt not deliver up to his master one who has escaped from his master unto thee,' &c.; but you know this command was addressed to Jews, and not to Christians, who are directed to obey the new dispensation rather than the old, where the two do not harmonize, as our Lord taught his disciples, when he walked with them in the cornfields on the Sabbath day.

Thus far, Mr. Editor, I have merely sketched what seems to me a condensed view of the sermon; not exactly in the words of the preacher, but I hope with no injustice to his meaning. I conclude with some

remarks suggested by the extract. It is my opinion that the preacher has not gone to the full extent of his own principle in the above extract. While he commends the political consciences of the people to the safe keeping of their rulers, and gives the strongest proof of which it is susceptible that they alone are responsible, and the people have no further concern with the matter than merely to obey the dictation of the Law, he has forgotten, or omitted to state, the duty of Christians in regard to their religious teachers, which is a subject of solicitude to some weak-minded persons, who are not fully satisfied with a mere legal or political solution of their doubts and perplexities. Perhaps a similar mode of reasoning might be equally cogent and conclusive with regard to our religious duties. I offer it with all deference. While the people commit themselves passively to their wise political rulers, in all things pertaining to the present life, let them with equal submissiveness resign the care of their souls to their religious teachers. Here a trifling difficulty may arise, from the variety of doctrines taught by different preachers. Much freedom of discussion is yet tolerated; the good time has not yet arrived when all shall be compelled to think alike on politics or morals. But let us hope for the best in both cases. There is one path tending to unity of belief in religion. The Holy Roman Church is ready to receive into her bosom all who will commit their salvation to her fostering care. With such a Government as we have seen described to regulate our political consciences, control our measures and direct our proceedings, how exempt should we be from all fears and 'agitations!' With such a Church to watch over our religious welfare and keep us in the path of Christian truth, how entirely might we rest from all anxious efforts to improve ourselves! How peacefully might we then live on earth! How gloriously should we be prepared for heaven! 'SILVER GREY.'

From the Providence Morning Mirror.

THE students of the Medical College, Boston, protested against the admission of Miss Harriet K. Hunt to the lectures of the institution, and she has postponed it to another term, when the students may be more militant.—N. F. Tribune.

If Miss Harriet K. Hunt consented to postpone her attendance at the medical lectures to another term on account of the impudent puppyism and arrogant assumption of the kid gloves and standing collar students of the Medical College, we very much regret it. She should have insisted on her right to a decision whether those upstart dandies, without half the brains or any part of the perseverance that she has shown, should rule her out of an opportunity to have the benefit of a course of lectures. Talk of gallantry in such a connection! Why, we venture to say that the majority of those students who protested against her admission, are not only destitute of gallantry, but are of the most gross and vulgar of the students. It is a rule of universal application, that those who most object to the right of women to study medicine and practice as a physician, are, as individuals and as a class, among the most vulgar and gross organizations of human society, where they pretend to be civilized. It is in the grog-shop, the bar-room and lowest assemblies of men, that you hear most said against the right of women to study professions or appear in any public capacity. The same grossness, combined with a jealousy of rivalry, prompts those who have gained a decided position to shut her out of all chance to compete with them.

But there is another reason why these students oppose Miss Hunt. She already bears the reputation of a skillful physician and an extensive practice. By uniting energy she has been enabled to accomplish what men have all the facilities of gaining, with much less exertion. If these students had half of her common sense, they never would object to being in her society at the lectures.

While Miss Blackwell was at Geneva College, she was universally respected, and the students acknowledged that she had a very happy influence on the moral bearing of the students; and all sensible men, as well as women, consider it one of the most commendable features of that flourishing institution, that females can there be admitted to gain a knowledge that is much more essential to women as individuals than to men.

The time is not far distant when females will be the only physicians of females, when decency and modesty will not be outraged by the intrusions of male attendants, where nature never designed they should go, and where refined and enlightened society never should have admitted them. In this city as well as others, female physicians are gaining a good practice, and proving themselves eminently competent and successful.

Health at Home.—The common schools in Indiana are in a wretched condition. There are fifty thousand adult persons in the State who cannot read or write.

Going Ahead.—San Francisco has a population of 35,000, which supports seven daily papers, as many as Philadelphia has with 350,000 population.

Senator Benton has informed Mr. Rives, editor of the Washington Globe, that he (Benton) will not be a candidate for the Presidency.

Commodore Stockton Elected.—After numerous unsuccessful bannings, Commodore Stockton, late of the United States Navy, has been elected United States Senator from New Jersey.

Commodore Stockton is the second Democrat who has been elected to the U. S. Senate within a month, through Whig apostasy.

Lynn Californians.—We are informed by a gentleman who is familiar with the subject, that of the one hundred and ninety-one persons, who at different times left this city for California after the discovery of gold, and forty-one have returned home. As a general thing, those who have returned have been unsuccessful.—Lynn Dem.

Grice Greenwood says of Senator Dodge of Iowa, that 'this Senator, in speaking, has two gestures—forming a triangle with his hands, and rapping rapidly on his desk with his fingers—beating a sort of devil's tattoo with his fingers—no altogether an inappropriate accompaniment to his sentiments!'

A brig from the coast of Africa, with 212 miserable beings, huddled like so many swine in her hold, touched at Mayaguez, P. R., on the 7th ult., and sailed for the north coast of Cuba, where she no doubt discharged her cargo.

The Escape from Boston Harbor.—The Atlas says that the alleged fugitive slave, on board the packet ship Daniel Webster, was the second cook, and the steward. When the ship anchored in Light-house Channel, and after Capt. Howard left her, a boat dashed boldly alongside, and in three minutes was off again; and one saw that the second cook was missing, though no one after him leave the ship.

During the first week in February, 610 newly arrived Africans were landed east of Cardeña. They were sold at the rate of thirty ounces each, realizing an aggregate of 18,300 ounces, or \$311.100.

Memorism, Spiritual Rappings, &c.—A case of insanity has occurred within a few days, by reason of the revelation made by mysterious raps, and the steamship Atlantic had been wrecked, with the loss of all on board; although since this melancholy catastrophe the passengers, whose 'spirits' were declared to have made the rapping, have arrived at home, one of them to find his wife a maniac, and the other a ghostly knocking. Another female has just been sent to the asylum, by reason of memoric operations upon her nervous system, avowedly for the purpose of rendering her clairvoyant, but with the effect of driving her to lunacy. And these recent instances are not mere isolated cases, for in several of the asylums the victims of these kindred impostures are hopelessly insane.—N. F. Medical Gaz.

The Human Gospel.—L. A. Hine has delivered and printed at Cincinnati a lecture under this title. The Gazette of that city says of it:—

This is an attempt to show that what is now called Gospel is not Gospel; but that whatever brings joy to human sufferers is Gospel. The author appears to detect most of the sects, and pleads for humanity only. He says: 'That which is called Gospel takes no note of Education—it is a secular concern. It takes no note of Socialism—that is ridiculous. It takes no note of Health—that belongs to the physician. It takes no note of Human Rights—that belongs to the lawyer. It takes no note of Politics—the clergyman would lose his place if he preached on politics. It takes no note of Labor as the universal duty of all mankind, and without which no man has a right to eat.'